

THE
C A S E
OF
Dr. RUNDLE's Promotion
TO THE
SEE of GLOCESTER
Impartially Considered.
OR, SOME
R E M A R K S
ON A L A T E
P A M P H L E T,
E N T I T L E D,

*The Reasons alledged against Dr. RUNDLE's
Promotion to the See of Gloucester seriously
and dispassionately considered. In a Letter
to a Member of Parliament, &c.*

By a CLERGYMAN in the Country.

L O N D O N:

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THE
CLASS

Dr. Reynolds's Promotion

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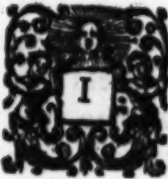
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THE
C A S E
OF
Dr. RUNDLE'S Promotion
TO THE
SEE of G L O C E S T E R
Impartially Considered.

T is no Part of my Design to enquire into the Truth or Weight of those Reasons, which the Author of the Letter informs us have been alledged against Dr. *Rundle's* Promotion to the See of *Glocester*: Nor shall I dispute any Part of that Character, which he bestows upon
A 2 the

the *Doctor*. He may have given the clearest Answer to every one of those Reasons, and his Character of the *Doctor* may be the most impartial; and yet it will by no means follow, — That every Friend to Liberty, and to the present Government, ought to be surprized at the Opposition raised against Dr. *Rundle*, and to wish that he were promoted to the See of *Glocester*.

The Author of the Letter has very artfully interwoven the Cause of Liberty in this Affair; and would insinuate, that, if Dr. *Rundle* be not promoted to the See of *Glocester*, we must never more expect to see another Man preferred to a Bishoprick, who is a Friend to Liberty.

It is with the same Art that he asserts, “ That the L — C — can never give
 “ up Dr. *Rundle*; that ’tis now become his
 “ own Cause, much more than the *Doctor*’s;
 “ and that there can be no Doubt, but that
 “ he will act, as he always has done, with
 “ the utmost Honour.

In the first place, notwithstanding all the Pains this Writer takes to possess his Readers, “ That, if Dr. *Rundle* be not
 “ promoted to the See of *Glocester*, that
 “ Laymen must never more pretend to
 “ recommend to Bishopricks; and that
 “ those, who will be pronounced not proper Men to be advanced, are the Friends
 “ to

“ to Liberty, to mutual Toleration, and
 “ to the Right of private Judgment: ” —
 Yet he is forced to confess himself, in Con-
 tradiction to all this, “ That a *Layman* has
 “ in Fact recommended a *worthy* Person to
 “ a Bishoprick, even since this Objection
 “ against Dr. *Rundle* was started.

If this Fact be true, — how little Reason has this Writer to draw any such Conclusions from Dr. *Rundle*’s not being promoted to the See of *Glocester*? Whatever be the Reason, that the Great Churchman (as this Writer affects to call a Reverend Prelate) opposes Dr. *Rundle*’s being promoted to a Bishoprick, it is plain, from this Writer’s own Confession, that the Reason cannot be, That this Great Churchman has formed any such Design, that no Layman shall ever recommend a Worthy Person to a Bishoprick; or that none shall be promoted to that Dignity, who are Friends to Liberty, to mutual Toleration, and the Right of private Judgment.

His Words are, Page 18, “ Has not a
 “ *Layman* in Fact recommended a *Worthy*
 “ Person to a Bishoprick, even since this
 “ Objection to Dr. *Rundle* was started? ”
 By a *Worthy* Person he must mean a Friend
 to Liberty, to mutual Toleration, and to
 the Right of private Judgment.

Strange !

Strange! that this Writer should so far forget himself, as to tell us, Page 9, "That
 " if one Man only is to be consulted or advised with about the Fitness of Persons
 " to receive Favours, 'tis easy to foresee
 " what his Advice must be. Those that
 " are pronounced not proper Men to be
 " advanced, are the Friends to Liberty,
 " to mutual Toleration, and to the Right
 " of private Judgment. The Reverse of
 " these therefore are the Persons to be recommended by him; that is, either cool
 " or false Friends to Liberty, or else direct
 " Enemies to it. Those that are in his
 " Opinion not proper Men to be recommended to Favour, are such, as would
 " leave Religious Debates to the impartial
 " Decision of Reason and Scripture. The
 " Reverse of these therefore are such as
 " must be recommended by him; *viz.*
 " such as are against leaving Controversies
 " to such Decisions, and are for discouraging all free Enquiries by temporal Severities; they must be such, as would be
 " Enemies to Toleration, if we had it not;
 " and now we have it, Enemies to all Enlargement or Alteration of it. The Comment of several Years Practice has sufficiently explained this Text, and has taught us what to expect for the future, from what has actually passed.

And

And after all this, when he comes to Page 18, we are told, — “ That a *Layman* has in Fact recommended a *Worthy* Person to a Bishoprick, even since this Objection against Dr. *Rundle* was started.

When it was to serve one Purpose, then it is represented, — “ That the Great Churchman is the only Man to be consulted or advised with about the Fitness of Persons to receive Favours; and those are pronounced not proper Men to be advanced, as are Friends to Liberty, to mutual Toleration, and to the Right of private Judgment.” — But, when it is to serve another Purpose, then we are told, — “ That a Layman has in Fact recommended a Worthy Person to a Bishoprick.

Thus, on the one hand, to exasperate Laymen, and the Friends of Liberty, against this Great Churchman, they are told, — “ That no Layman will be suffered to recommend to Church-Preferments, and that none will be preferred, but such as are cool or false Friends to Liberty, or else direct Enemies to it.

On the other hand, to aggravate the Injury and Injustice done by this Great Churchman to Dr. *Rundle*, and to the Person who recommended him, we are told, —
“ That

“ That a Layman has in Fact recommended
 “ a Worthy Person to a Bishoprick, even
 “ since this Objection against Dr. *Rundle*
 “ was started.

Strange ! that a Writer of so much Wisdom and Foresight, as the Author of the Letter would seem to be thought, should, in Page 19, entertain his Readers with this melancholy Ditty, — “ If no Recommendations from a Layman are to be thought proper or sufficient, but all must be resolved into the arbitrary Will of one Subject ; farewell Liberty, farewell Learning, farewell Merit ; and let Flattery and Slavery, implicit Submission and arbitrary Imposition, ride in Triumph ! ” — When in Page 18 he assures us, — “ That a *Layman* has in Fact recommended a *Worthy* Person to a Bishoprick, even since this Objection against Dr. *Rundle* was started.

To make Dr. *Rundle's* Cause therefore the Cause of Liberty it self, and of Laymens recommending to Church-Preferments, however artful it may be in this Writer, is no great Argument of his having *seriously* and *dispassionately* considered this Subject.

In the next place, it is with no less Art that this Writer asserts, — “ That the L — C ——— can never give up Dr. *Rundle* ; that 'tis now become his own Cause,

“ Cause, much more than the *Doctor's*; and
 “ there can be no Doubt, but that he will
 “ act, as he always has done, with the ut-
 “ most *Honour*.” I will cite the whole
 Paragraph at Length; for in this, I think,
 lies the main Stress of the Cause.

“ You may easily imagine, that that
 “ Right Honourable Person, whose Abili-
 “ ties, Judgment, Prudence, Diligence, and
 “ Integrity, our whole Profession so justly
 “ admire, and for which we almost adore
 “ him, is not to be moved by such little
 “ Arts as these, to desert a Friend, whom
 “ he has intimately known these twenty
 “ Years; a Friend, who lived very many
 “ Years with his Father, the late Lord
 “ Bishop of *Durham*, and received from
 “ his Patronage whatever he now enjoys;
 “ a Friend, for whom the whole Family
 “ has always professed, and to whom they
 “ have always shewn the highest Regard
 “ and Esteem. Can he ever give up such
 “ a Man? especially when he has been
 “ thus injuriously treated by Men that
 “ know him not, in Opposition to himself
 “ who has known him, and who knows
 “ that the Objections against him are mere
 “ Calumnies? 'Tis now become his own
 “ Cause, much more than Dr. *Rundle's*;
 “ and there can be no Doubt, but that he
 “ will act, as he always has done, with the
 “ utmost *Honour*.

B

Who

Who the Author of this Letter is, I shall not take upon me to make any Conjecture. But this I can't help observing, That unless he has the L—C—'s express Leave or Directions to say this, which I have good Reason to be satisfied he has not, but that his publishing of this Letter is entirely without his Lordship's Knowledge or Permission, it is great Presumption in him to determine the Judgment of so great a Man by his own, and to take upon him to say, — “ That the L—C— cannot in Honour give up Dr. Rundle, that is, not persist in Dr. Rundle's being promoted to the See of *Glocester*; and that 'tis now become his own Cause, much more than Dr. Rundle's.

The Abilities, Judgment, Prudence, Diligence, and Integrity of that Right Honourable Person are as justly acknowledged and admired by all Men, as by this Writer himself. And 'tis certain, “ he can never give up, that is, desert, a Friend; he can never think his Friend has not been injuriously treated, when he knows the Objections against him are mere Calumnies.” But may it not be very possible, for all this, that some prudential Reasons may prevail with so great a Man, not to insist upon his Friend's being advanced to a Bishoprick? May he not do this, for the Sake of his Country, to prevent Factions and

and Divisions amongst those who are Friends to the present Government? May he not do this, at the Request of a Person, for whom he must have a very great Regard and Esteem? At the Desire of One, who prevailed with *another Right Honourable Person*, of great Abilities, Judgment, Prudence, Diligence, and Integrity, to make a very great and uncommon *Concession*, purely to obtain *That* for him, which he expressed so great a Desire to enjoy? And does it not ill become any private Person, who possibly may have no Knowledge what were the Reasons that prevailed with that Right Honourable Person not to insist upon his Friend's being made a Bishop, supposing that were to be the Case, to pronounce so rashly as this Writer does? — “ That
 “ this Right Honourable Person cannot
 “ make this Concession, because this would
 “ be to desert and give up his Friend; that
 “ it would be not to act with Honour,
 “ since it was become much more his own
 “ Cause, than the Cause of his Friend.

I do not take upon me to say, That this is, or will be, the Case, with respect to Dr. *Rundle*. But, this I am sure, if such a Concession were made, no Man, who had a just Regard for this Right Honourable Person, would say with this Writer, —
 “ That his Lordship had deserted, or given
 “ up, his Friend.

There can be no Doubt, that the Author of the Letter, by reserving this Observation to the last Paragraph in his Book, judged it to be the strongest Reason, why Dr. *Rundle* ought to be promoted to the See of *Glocester*; viz. "That the L—— " C——— was obliged in Honour to insist " upon it." And, indeed, if a Concession did necessarily imply his deserting or giving up his Friend, as this Writer would argue, it would be an unanswerable Reason for his Lordship's insisting upon his Promotion. But it is the highest Presumption and Indecency in this Writer to pronounce, That a Concession must imply this, when it is impossible for him to determine, what Reasons or Motives might induce his Lordship to make such a Concession, were That to be the Case. But, the Truth is, such a positive, rash Determination as this, seems rather to be intended to foment Differences between Those who are Friends to the present Government, than to do any real Service to Dr. *Rundle*. And, I believe, whoever seriously considers the Drift of this Pamphlet, and the Manner and Spirit with which it is wrote, will have too much Reason to think, that the Author's Design was to blacken, or take his Revenge of, some Persons in high Stations, instead of doing any real Service to Dr. *Rundle*, or to the Cause of *Liberty*.

But

But it may probably be asked, Is it not more reasonable, that this Great Churchman (as this Writer contemptuously and indecently calls a Reverend Prelate) should make a Concession on his Part; and that, when he sees the Divisions this is like to create among Those who are Friends to the Government, he ought to give his Consent to Dr. *Rundle's* being promoted to the See of *Glocester*?

To this it may be answered, That before he can be justified in making such Concession, he ought well to consider, what Influence those things, which are laid to the Charge of Dr. *Rundle* have upon the Clergy in general. It is very true, what the Author of the Letter asserts, "That the Clergy are divided, as well as the Laity." But I doubt it is not true, what he would suggest, "That all who are hearty Friends to Liberty amongst the Clergy declare their Approbation of Dr. *Rundle's* Promotion." But I would not have this Matter determined by the Clergy alone; I think it ought likewise to be considered, how the Laity may approve of Dr. *Rundle's* being made a Bishop, who must, many of them, come under his Care, as well as the Clergy, and may be *offended* at his Promotion. And here I think it very possible to be true; nay, I verily believe it to be certainly

cainly true, That, though the Proof of those Things, laid to the Charge of Dr. *Rundle*, should not be so clear and strong as to convince Men of true Judgment; yet it may be of fatal Consequence, that a Person in that High and Sacred Station, of a Bishop, should be so much as *suspected* to have been guilty of such Things, or even to have them *reported* of him.

Far be it from me to justify those, who were the Informers against the Doctor; I think nothing can justify the Part they have acted; not only as it is betraying of private Conversation, the relating an unguarded Expression, the being the Occasion of such an unhappy Contention as this, and the preventing a very Worthy Man from being made a Bishop; who, whatever unguarded Expression might fall from him in his younger Days, and in a free Conversation, might probably be very far from being designed to express any Irreverence for the Scriptures; and for which I believe all who know him are satisfied he has now the greatest Esteem and Reverence.

I have no Authority to speak it; but I can't help declaring, that I am fully convinced, that, were it not for the great *Offence* it might give to many well-meaning, pious People, this Reverend Prelate, who is said to make the greatest Opposition to
the

the *Doctor's* Promotion, would readily give his Consent to his being advanced to the See of *Glocester*; so far is it from being true, that he is an Enemy to Liberty, and for that Reason opposes him, or because he is recommended by a Layman; which the Author of the Letter has taken a great deal of Pains to fix upon him, though he afterwards expressly contradicts himself, as I have observed already.

It would be as great an Absurdity to deny, That Clergymen or Bishops are the best and most proper Judges, who are fit and qualified to be admitted into Holy Orders, and to be made Bishops, as it would be to affirm, That no Regard ought to be had to the Recommendations of Laymen.

But though this be so very plain, that one would think it hardly possible for any Man to raise a Dispute about it; yet the Author of the Letter has dressed up a terrible *Phantom* of his own, " That it " has been laid down for Doctrine (he does " not tell us by whom, or on what Occa- " sion) That Laymen are such ignorant, " or such profane Things, that the Clergy " must not be touched by them, no; not " to receive common Benefactions from " them." And then he descants, for three or four Pages together, " how there is One " Person, who claims the sole Right of " charac-

“characterising Churchmen:” Which if allowed of, “then farewell Liberty, farewell Learning, farewell Merit; and let Flattery and Slavery, implicit Submission, and arbitrary Imposition, ride in Triumph.”

Now what is such *Surmise* and *Rant* as this, which make up at least three Parts in four of his Letter, to the Purpose, — whether the Opposition given to Dr. *Rundle*’s being promoted to the See of *Glocester* be just and well founded, or not?

Let the Reasonableness of this Opposition be tried upon this single Point, which alone can or ought to determine it; — Whether *Christianity* is likely to suffer more by Dr. *Rundle*’s being promoted to a Bishoprick, than from his being denied that high Station?

To speak the Truth; This Affair has made so great a Noise, that it is no longer the Cause of the L—— C——, or of the *Bishop of London*, or of *Doctor Rundle*; but it is the Cause of the *Publick*; it is the Cause of *Christianity*.

Now it is certain that *Christianity* cannot suffer by Dr. *Rundle*’s not being promoted to a Bishoprick, because as good, and as useful Men, as himself, may certainly be found to supply that Station: But *Christianity* may suffer by the *Doctor*’s being promoted

promoted to that high Station, as it may give *Offence* to Numbers of good Christians, particularly those under his Care, who may be possessed that he is guilty of those Things laid to his Charge; and consequently, this must render him incapable of doing the same Good in his Diocese, as another Person against whom no such Charge can be brought, of having spoken Things unbecoming a Preacher of the Gospel, and which may seem to argue an Irreverence for the Holy Scriptures.

The Author of the Letter labours to prove, That those Things which are laid to Dr. *Rundle's* Charge ought to have no Weight, or be any Hindrance or Objection to his being promoted to the See of *Glocester*. But he never considers it in the Light of giving *Offence* to Numbers of pious Christians; which is the only Light in which it ought to be considered. I agree with him, That the Whole of what he has said of the Unrighteousness of the Accusation brought against the *Doctor*, is true; but it is not pertinent, nor is the Conclusion just which he would draw from it, That this ought to be no Hindrance to the *Doctor's* Promotion.

It certainly is a great Cruelty to Doctor *Rundle*; and what every other Man would think so, were it his own Case. But yet,

better that One Man suffer any Injury or Injustice of this kind, than that perhaps Thousands of well-meaning, pious People should be offended: *Better* the most deserving Man were not promoted to a Bishoprick, than, if he be promoted to that high Station, he is rendered incapable, by Reports that have been spread of him, whether true or false, of doing that Good, which otherwise he might and would have done, and which another Person in the same Station would have it in his Power to do.

This is the *Light* in which the Author of the Letter ought to have considered this Affair of Dr. *Rundle*.

To what Purpose then are those Expostulations of his brought, when he takes upon him to answer that Objection which he has heard made to the *Doctor's* Promotion, — “ That all the Bishops will re-
 “ sent it?” *viz.* “ What are they to re-
 “ sent? Are they to resent, that a Friend
 “ to true Liberty is preferred? Are they
 “ to resent, that a sober, temperate, good-
 “ moral’d Man is preferred? Are they to
 “ resent, that a Friend to the Administra-
 “ tion is promoted? Are they to resent,
 “ that an Enemy to Popery, a Friend to the
 “ Protestant Religion, a good Christian, a
 “ constant Churchman, a regular Confor-
 “ mist, a good-natured Man, is to be made
 “ a Bishop?

" a Bishop? Believe it who can. It must
 " be something else, which lies at the
 " Heart in all this Affair. Nor could such
 " a Scene have been acted, and such a Va-
 " riety of false Colourings have been invent-
 " ed, unless it were to conceal some Truth,
 " which it might not be so proper to re-
 " veal.

Now all this is very plausibly urged, to
 excite Pity and Compassion in some, and to
 inflame the Passions of others, That a Man
 of this Character is denied a Bishoprick.
 But I can't see the Use, nor the Pertinency,
 of such Expostulations, unless they are de-
 signed as false Colourings to conceal the
 real Truth. I will say with this Writer,
 " Believe it who can, That the Bishops
 " would resent Dr. *Rundle's* Promotion to
 " the See of *Glocester*; They would abhor
 " the Thought of acting upon Pique and
 " Resentment, or of being influenced by
 " Passion or Prejudice (as the Author of
 " the Letter expresses himself in another
 " Place) to give their Votes, not according
 " to the Merits of the Cause, but merely
 " for Opposition, because a Thing is done
 " which they cannot approve of.

But though nothing could make them
 act such a Part as this, yet it does by no
 means follow, but they might be justified
 in not approving the *Doctor's* Promotion.

They might be concerned to see a Person promoted to that high Station, at which Numbers of Persons might take great *Offence*, and give the Enemies of *Christianity* too much Occasion to triumph. And, at the same time, they might even be sorry, that this could not be done, without giving *Offence*; because I am persuaded, that many of the Bishops, and Numbers of others, both Clergy and Laity, have the same Sentiments of Dr. *Rundle*, as this Writer: They acknowledge him to be a sober, temperate, good natured Man; a Friend to the King and his Family, a Friend to the Administration, an Enemy to Popery, a Friend to the Protestant Religion, a good Christian, a constant Churchman, and a regular Conformist. — They may firmly believe, and readily acknowledge, all this; and yet it may be, and is I am verily persuaded, far from being true, what this Writer would suggest, — “ That there must be something else, which lies at the Heart in all this
 “ Affair; and that such a Scene could not
 “ have been acted, nor such a Variety of
 “ false Colourings have been invented, unless it were to conceal some Truth, which
 “ it might not be proper to reveal.

It is very true, this Writer has collected together some very trifling, but invidious, Reasons against Dr. *Rundle's* Promotion, which

which he has my Leave and Consent to call false Colourings; though I hope he would not suggest, they have been laid on by the Bishops. By whom these Reasons were urged, or whether they were really ever urged by any, is more than I will take upon me to determine. But they are so very trifling, and carry with them such unjust and dishonourable Reflexions, both on the Bishops, and on the Administration, that I am surprized to see them urged, and answered in the manner they are, by a Writer, who would be thought a Friend to Both, and that he really has no other Views, but the Cause of *Liberty* and of Doctor *Rundle*.

But, whatever this Writer may suggest, sure I am, there was no Occasion to invent false Colourings in this Affair, or to conceal any real Truth. It is very possible, it may be of great Disservice to *Christianity* to promote even a Worthy Man to that high Station of a Bishoprick. I would even state the Case in the strongest Light; — That Dr. *Rundle* has every Qualification which the Author of the Letter bestows upon him, I verily believe he has; That it is very cruel and uncharitable to accuse him for what passed in Conversation fifteen or sixteen Years ago; That unless the Words had been taken down in Writing at that time,

time, it is highly improbable, that any Man can charge his Memory with them; That the Tone of the Voice, the Motion of the Hand, the Gesture of the Body, or many other Circumstances, might determine Words in quite another Sense than what they may appear to those who were not present at the Conversation; That the most prudent Clergyman may, indiscreetly, in a thoughtless Mood, have said something, which he would very unwillingly, and it would be very cruel and unchristian, to have made the Test of his Abilities, his Morals, or his Belief. — And yet, notwithstanding all this, if this Thing has really made so much Noise, that many good Christians will be *scandalized* and *offended* at this Promotion of the *Doctor*, that they cannot believe him to be that good and deserving Man, as he really is; — Is it not *better*, and more *prudent*; Does not *Christianity* require it, that One good Man should be denied any Advantage, any high Station in the Church, rather than Numbers of good Christians, who are to be under his immediate Care, should be *offended* at it? Would not a good Man, even of himself, if he seriously considers this, refuse such a publick Station, in which he must be sensible, that he could not do the same Good as another Person of equal Abilities with himself, against

against whom no such Objection could be made? I speak not this to lessen or depreciate, in the least, the Character of Doctor *Rundle*. The best of Men are partial to themselves. I can't blame him, for being uneasy at his being refused to be made a Bishop: Not for the Honour or worldly Advantages he is deprived of; this, I am persuaded has no Weight with him; but that he should have such a *Mark* of Distinction put upon him, and be deprived of the same *Opportunities* of doing Good with the rest of his Brethren. But, I say, if he considers this Matter seriously, he cannot blame others, if they think that *Christianity* requires them to regard it in another Light.

If the State of the Case, which I have here given, and this Manner of Reasoning upon it, be just, how fallacious must that Reasoning be, which runs through the whole of this Letter? — “That, because
 “ Dr. *Rundle's* Character is such, as be-
 “ comes a Christian, a Protestant, and an
 “ *Englishman*, therefore it is unreasonable
 “ to oppose his Promotion; and whoever
 “ does this, must have been *worked up* to
 “ it, or be a Stranger to his Character.

This is the Manner in which the Author of the Letter expresses himself of those Bishops, who declare they cannot approve
 of

of Dr. *Rundle's* being made a Bishop: " If
 " there be great, and good, and learned,
 " and wise Men among the Bishops against
 " the Doctor's Promotion, I shall only con-
 " clude, That they are Strangers to him,
 " or have been, some how or other, *worked*
 " *up* to oppose him." A very rash and
 unjust Conclusion; as if he had said, " If
 " these Bishops do not reason in the same
 " manner as I do, they must be *worked up*
 " to oppose Dr. *Rundle*." An Expression,
 that fixes the Character of great *Weakness*
 or *Disbonesty* on those Reverend Prelates:

Can there be no other Reason to justify
 these Bishops Opposition to Dr. *Rundle*,
 but " their being *worked up* to do it?" be-
 cause he does not, or will not, see it. Let
 him consider and try, how he can give an
 Answer to what is here urged in Vindica-
 tion of the Conduct of those Bishops; and
 perhaps he will see Reason to acknowledge
 his Rashness and Indecency of accusing
 Them with being *worked up* to oppose Dr.
Rundle's Promotion.

It would much better have become this
 Writer, when he is complaining so bitterly
 of the Injustice done to Dr. *Rundle*, to have
 taken Care not to injure the Character of
 others in so much a higher Station; —
 " That if they do not judge of Dr. *Rundle's*
 " Promotion just in the same Light in
 " which

" which he sees and judges of it, They
 " must be *worked up, some how or other*
 " (a very decent manner of expressing him-
 " self, and what leaves every Man at Li-
 " berty to treat the Character of those
 " Bishops according to their particular Fan-
 " cy or Prejudice) They must be *worked*
 " *up, some how or other,* to oppose Doctor
 " *Rundle's* Promotion.

After such an unjust Reflexion and Ca-
 lumny upon such a Number of the Bishops,
 it can hardly be supposed, but that All
 which this Writer says, " how he can ne-
 " ver believe it, till he sees it, that Chri-
 " stian Bishops, Men of Wisdom, exem-
 " plary for great Knowledge, and great
 " Judgment, and profound Learning, of
 " singular Probity and Honour, that such
 " Men can be influenced, by the Hopes
 " of Translations, to be little more than
 " the Tools of the Administration, to vote
 " in all Points, right or wrong, against
 " the Opposition; and that they are all
 " a mere dead Weight, without Liberty
 " or Choice; united indeed, but not to
 " seek, or serve, or defend Truth, or
 " Justice, or Right, but the Designs of
 " such as may serve them." — I say, It
 may, without Breach of Charity, be sup-
 posed, that all this, and much more to

the same Purpose, is designed as *Banter* and *Ridicule*, on purpose to insinuate, That the Bishops are justly charged with such a wicked Conduct and Behaviour; and then he is to bring himself off, by saying, — “*Believe it who can.*” For I think there is little Difference between saying, “They have been *worked up, some how or other*, to oppose Dr. *Rundle’s* Promotion;” and, “They are, *some how or other*, influenced to be little more than the Tools of the Administration.

Upon the whole; There is too much Reason to suspect, that this Letter is published, not with any View to do Doctor *Rundle* Service, or to defend the Cause of *Liberty*; but for the Sake of calumniating the Administration, and the whole Bench of Bishops.

The Reasons why I say this are, That, I think, no Man, who was a Friend to the Administration, or to the Bishops, would have treated them Both in the manner that he has done. What Appearance of Truth is there, that any Man should be guilty of so much Weakness, as to give this as an Objection to Dr. *Rundle’s* Promotion; — “That the last Sessions was likely to be a Sessions of great Business: Affairs of the utmost Consequence to the Publick
“ would

“ would probably be upon the Carpet ;
 “ and it could not be right, that a *Vote*
 “ should be lost in the *House of Lords* : ”

As might be the Case, if Dr. *Rundle* was made a Bishop, he being so dangerously ill the last Winter, that he might not be able to attend the whole Sessions ; and yet *that Vote*, of such mighty Consequence, as this Writer would represent it, was lost, by the See of *Glocester* being kept vacant.

He can ask himself, — “ Could greater Encouragement be given to those in
 “ the Opposition, than to see the Distress
 “ that their Enemies were drove to ? Or
 “ with what Despondency must the Friends
 “ of the Administration act, when Matters
 “ were imagined to be brought to such a
 “ Crisis, by so wise and sure a Friend ?

And must not every Man see and know this, as well as himself ? Who then could be so weak as to raise such an idle Objection to Dr. *Rundle's* Promotion ? Or what Credit is to be given to such an Objection being made, purely upon the *Hear-say* of this Writer ? He may pretend to have no other View in this, but to expose the Wisdom of that Great Churchman, whom he charges with having started this Objection. But I appeal to every Man of common Sense, whether a viler Reflexion could have

been made on the Administration it self; and whether it will not be understood, that They were really driven to the Distress this Writer mentions; and that he intends it should be so understood?

This, with much more to the same Purpose, is the Treatment this Writer gives the Administration. The Bishops fare much worse with him. His Words are, — “ It is said, *and there seems to be some Ground for the Report*, That a less favourable Inclination towards the Bench of Bishops has of late prevailed in the World: Their Conduct, *some how or other*, has given Umbrage to very many Persons, both within Doors and without; and they have been represented as influenced by the Hopes of Translations, to be little more than the Tools of the Administration; to vote in all Points, right or wrong, against the Opposition; and that they are a mere dead Weight, without Liberty or Choice; united indeed, but not to seek, or serve, or defend, Truth, or Justice, or Right, but the Designs of such as may serve them.

Can a viler Character be given of Men, than this is? And this, not of *those* Bishops only who oppose Dr. Rundle's Promotion, but of the *whole* Bench? These Things, he

he tells us, are not only said of Them, *but there seems to be some Ground for the Report.* Some Ground or Reason to believe those things are true of Them. " Their Conduct, *some how or other*, has given Umbrage." Is it possible to speak with more Contempt, with greater Sneer, or plainer Insinuation, That he believes this Character of the Bishops to be true, which he has exercised all his Wit and Malice to make as black as possible ?

Can any Man be at a loss to know, what Views this Writer had in publishing this Letter ? Must not the whole Bench of Bishops resent this Treatment ? To pretend to be vindicating *some* of Them, for declaring their Approbation of Dr. Rundle's Promotion, and, at the same time, abusing the *whole* Body of them ? How easy, how natural, for such a Writer to throw in all the false Colourings " of a Great Churchman " or Ecclesiastick, who claims the sole " Right of characterising Churchmen, and " even to put a Negative upon the Crown " in nominating any Man to a Bishoprick ; " — of some Men being marked, as not " proper Persons to be advanced ; — of " Protestant Inquisitors, and an Holy Brotherhood, to search Mens Thoughts : " — As if he had no other Design, than to
mark

mark out this Great Churchman, and to defend the Cause of Liberty, and Protestantism; when all the while he is ridiculing and calumniating the whole Bench of Bishops, and exposing, as he thinks, the Weakness of the Administration? Do not we see these Arts practised every Day by other Writers, who openly profess utter Enmity, not only to the Bishops, and the Administration, but even to the Government it self? Can Dr. *Rundle* look upon this Man as his Friend? Will he countenance such a Writer as this, who calumniates not only *those* Bishops who oppose his Promotion, but even *Those* who declare their Approbation of his being made a Bishop? I am certain he will not; nay, I hope he will even give his *publick Testimony* against such a *scurrilous Libel*.

Before I conclude, let me address myself to the *Doctor*. — You see, Sir, that though I am an Advocate for those Bishops who oppose your being promoted to the See of *Glocester*; yet there is not one thing which this your *pretended Advocate*, the Author of the Letter, has urged in your Defence, either with respect to your Character, or the Uncharitableness and Cruelty of the Charge brought against you, for what you said in Conversation so many Years ago,

ago, in which I do not heartily agree with him. You see the Reasons, which do, in my poor Opinion, justify those Bishops in opposing your Promotion. You must be sensible, what Strife and Contention this has raised, not only in the State, but in the Church. Must you not desire to put a Stop to the Encrease and Progress of it? Can any Method be so effectual to do this, as for your self to intercede with that incomparable Person, the L—— C——, to suffer you to remain in the Station in which you now are? Many of your Friends wish you had done this at the *Beginning*, as soon as this Opposition appeared against you. Many good Men most certainly would have done it. It is not yet *too late* for you to do This. You see the Advantages the Enemies of the Government make of This, to set the Friends of the Government at Variance among themselves; and that nothing could be such a Disappointment to them, as such a Declaration as this from your self; — *That you make it your own Request, That the See of Gloucester may be immediately filled up by some other Person.*

You will probably think this *hard* Council, hard to *comply* with, when you know your own Innocence. And undoubtedly so it is. But as no Good Man will interpret this
Conces-

Concession, as proceeding from the least *Consciousness* of Guilt; so you will raise to your self a much *greater* Reputation, than if you had made all Opposition to fall before you; as much *greater*, as *Christian Forgiveness* excels all *worldly Policy*; as much *greater*, as no *worldly Honours* or *Advantages* are worthy to be compared, or to be put into the Balance, with the *Peace* of the *State*, the *Peace* of the *Church*, but, above all, the not giving *Offence*.

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